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1900; pp. 175; \$1.) After reflecting the present theological conditions of confusion and unrest, in which skepticism does not mean irreligion, but the contrary, and describing the phenomenon of agnosticism, the author discusses suggestively the scientific function of theology and the two great types of theology, the objective and the subjective. Each needs the other, for the objective without the subjective will be falsely traditional, and the subjective without the objective will be falsely independent. An objective theology fails at length in adaptability to a new time, a subjective fails to garner the lessons and dynamics of history. While the book is not written for trained theologians, and contains no message for such, yet many a busy pastor would find stimulus in its pages, and to such it is to be heartily commended.—GEORGE B. FOSTER.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thomas Jay Hudson, LL.D. (Chicago: A. C. McClurg & Co., 1899; pp. 379; \$1.50.) "The quality of mind exhibited in man's remotest earthly ancestor is essentially godlike, differing from omniscience only in degree, and not in kind" . . . such are the "godlike mental powers inhering in the mind with which the moneron is endowed" (p. 275). The "moneron" shows a mind with divine traits; man is descended from the moneron; therefore his pedigree is divine—such is the argument of this curious book. To those who do not accept Dr. Hudson's premises—and his premises are anything but scientific—his argument is meaningless.—ARTHUR FAIRBANKS.

Altiora quaero: Drei Kapitel über Spiritualismus und Realismus. Von R. Rocholl. (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (G. Böhme), 1899; pp. 94; M. 1.60.) *Altiora quaero* is well worth a study. Originally appearing in the form of magazine articles for the clergy, this little pamphlet is not intended as a complete treatise on the concept of God, of the sacraments, and of the church, the designations of the chapter titles, but rather as a timely critique on the philosophical ideas concerning these concepts prevailing among earlier and the most recent German authors. For pastors and theological students conversant with German and well at home in the theologico-philosophical thinking of mediæval and modern times this booklet will be very helpful. The author is a conservative Lutheran, and naturally views the subject from that standpoint. He